rank of life into notice; and the natural conſequence is notorious, the middle rank contains moſt virtue and abilities. Men have thus, in one ſtation, at leaſt, an opportunity of exerting themſelves with dignity, and of riſing by the exertions which really improve a rational creature; but the whole female ſex are, till their character is formed, in the ſame condition as the rich: for they are born, I now ſpeak of a ſtate of civilization, with certain ſexual privileges, and whilſt they are gratuitouſly granted them, few will ever think of works of ſupererogation, to obtain the eſteem of a ſmall number of ſuperiour people.

When do we hear of women who, ſtarting out of obſcurity, boldly claim reſpect on account of their great abilities or daring virtues? Where are they to be found?—'To be 'obſerved, to be attended to, to be taken no-'tice of with ſympathy, complacency, and 'approbation, are all the advantages which 'they ſeek.'—True! my male readers will probably exclaim; but let them, before they draw any concluſion, recollect that this was not written originally as deſcriptive of women, but of the rich. In Dr. Smith's Theory of Moral Sentiments, I have found a general

general character of people of rank and fortune, that, in my opinion, might with the greateſt propriety be applied to the female ſex. I refer the ſagacious reader to the whole compariſon; but muſt be allowed to quote a paſſage to enforce an argument that I mean to inſiſt on, as the one moſt concluſive againſt a ſexual character. For if, excepting warriors, no great men, of any denomination, have ever appeared amongſt the nobility, may it not be fairly inferred that their local ſituation ſwallowed up the man, and produced a character ſimilar to that of women, who are *locallized*, if I may be allowed the word, by the rank they are placed in, by *courteſy*? Women, commonly called Ladies, are not to be contradicted in company, are not allowed to exert any manual ſtrength; and from them the negative virtues only are expected, when any virtues are expected, patience, docility, good-humour, and flexibility; virtues incompatible with any vigorous exertion of intellect. Beſides, by living more with each other, and being ſeldom abſolutely alone, they are more under the influence of ſentiments than paſſions. Solitude and reflection are neceſſary to give to wiſhes the force of paſſions, and to enable